KARNATAK STATE AKKAMAHA DEVI WOMEN'S UNIVERSITY
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Proposal for

Ph.D in

EDUCATION

"Educational Contribution's of Maulana Abul kalam Azad and its Relevance to Present Scenario"

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2019

INTRODUCTION:

Maulana Abul Kalam Azad was born on November 11, 1888 in Mecca, the birth place of Islam. He belonged to an orthodox Muslim family. The original name of Maulana Abul Kalam Azad was Abul Kalam Ghulam Muhiyuddin. His ancestors came to India from Afghanistan. His mother was an Arab and his father Maulana Khairuddin was a Bengali Muslim of Afghan origin. Maulana Khairuddin shifted to Mecca in 1857. He returned to India in 1890 and started living in Calcutta. His mother died when he was only 11 years old. At the age of fourteen, he married to young Zuleikha Begum. Maulana Abul Kalam Azad received the traditional Islamic education at home. After that he was taught Arabic, Persian, philosophy, Geometry, mathematics and algebra by some great teachers. He also acquired huge knowledge in English, history, politics and general science. Maulana Azad started writing articles reinterpreting and analyzing the Qur'an, the Hadith, and the rules of Fiqh and Kalam. He rejected the orthodoxy of Taqlid and accepted the modern principles of Tajdid. Initially, he was influenced by Pan-Islamic movement of Jamaluddin Afghani and by the thought of Sir Syed Ahmed Khan. He was also deeply inspired by modernism and western philosophy. He visited Iraq and met the revolutionary nationalist who opposed the imperialism. He also went to Egypt and met Shaikh Muhammad Abduh, Saeed Reza and other revolutionary leaders of the Arab world. Maulana Azad was moved by the idea of anti-imperialism. He came back to India and joined the Indian freedom movement. He protested against the racial discrimination of the British Government. Maulana Azad had a natural inclination towards writing and this resulted in the start of the monthly magazine "Nairang-e-Alam" in 1899. He opposed the communal separatism of All India Muslim League in 1905. Azad fiercely criticized the Muslim politicians who were more inclined towards the communal issues without focusing on the national interest. He also rejected the theories of communal separatism advocated by the All India Muslim League. In 1912, He started publishing a weekly journal in Urdu named Al-Hilal to propagate revolutionary ideas amongst the Muslims. He also wrote many articles in this journal to promote communal harmony. In 1914, British Government banned Al-Hilal for spreading extremist views. Latter, he started a new journal named Al-Balagh and again started propagating revolutionary ideas and nationalism through this journal.

Moulana Azad occupies a distinctive position in the history of our Freedom Movement. An erudite person, Maulana Azad was one of the few Philosopher- Statesmen our nation has been gifted with. He was most assuredly an outstanding scholar, a great journalist, a matchless orator but which equal ease he was also a great statesman who played a significant role in every crisis which India faced in its struggle to make our country free and independent. During the Freedom Movement and in the years immediately following independence, he was closely associated with crucial decision making in the country. Moulana Azad was a man with a mission. His greatest mission in life, perhaps, was Hindu Muslim unity and the unity and integrity of the country. He detested partition of the country. His mission was for national integration and unity of the country. Azad was passionately patriotic and had strong empathies for anti-colonial politics since his teenage.

In the wake of the Khilafat, Non-cooperation Movement, he joined the Indian National Congress and presided over its special session of 1923. He remained with Gandhi and Nehru even as their constituency of support amongst the Indian Muslims dwindled over the years. After Independence, he committed himself to project of building a secular, pluralist and progressive nation-state and was instrumental in founding academic and cultural institutions such as the Indian Institute of Technology, Sahitya Akademi, Sangeet Natak Akademi, University Grants Commission and many more institutions and organizations. Maulana Azad’s ideals have made significant contribution to India becoming a sovereign, secular and democratic republic. He remained steadfast on his opinion about religion, nationalism and freedom. The aim of this paper is to investigate the contribution made by Maulana Azad in Modernizing Education System in India. It also discusses about the Azad as great educationist, and also about his works.

In 1923, Maulana Abul Kalam Azad became the President of the special session of the Indian National Congress. In 1930, he participated in Mahatma Gandhi movement Salt Satyagraha. In his presidential speech he clearly stated that ignoring the idea of religious separatism is very important. His speech thus still stands as the insignia of communal harmony. He held this post till the year 1946. He wanted unified nation and opposed the partition as well as Jinnah's Two-Nation Theory. After independence Maulana Abul Kalam Azad became the first education Minister of India. He was the member of Constituent

Assembly which was responsible for drafting the constitution of India. Maulana Azad wanted to spread education among the common people of the country. In 1956 he was selected as the President of the UNESCO General Conference in Delhi. On February 22, 1958, he passed away. His birthday, November 11, is celebrated as National Education Day in India. Maulana Abul Kalam Azad was posthumously awarded India's highest civilian honour Bharat Ratna in 1992.

REVIEW OF RELATED LITRATURE:

1.Muzafar Ahmad Dar,

In this work they had focused on the problems and challenges regarding the revolutionize the education system in India and discussed about objectives of Azad's modern education policy.

Objectives of Azad's modern education policy are

- Moral and Cultural Values.
- Education for Democracy.
- Education for Development .
- Education for National Integration.
- Internationalism.

2. Inam Ul Haq,

In this work they had focused on the Azad's views on Science and Technology, Emphasis on Women Education, Azad as Education Minister, Hindu-Muslim unity, and also written about Azad's writings on Religion, Secularism.

3. Nalini Juneja,

This article focused on Azad's contribution towards Constitutional Mandate for Free and Compulsory Education. This article discusses some of the presumptive and policy-framing rationalizations about the 'real intentions' of the founding fathers of the Constitution of India in leaving unspecified the lower age limit in respect of the provision of free and compulsory education for 'all children until they complete the age of fourteen years'. It also examines some other plausible explanations for the dissonance in the text of Article 45.

4. Tauseef Ahmad Parry,

This article explains in detail about Azad's contribution to Mediating Islam and Modernity.

STATEMENT OF THE PROBLEM

"The Role Of Maulana Abul Kalam Azad In Modernizing Education System In India"

OBJECTIVES OF THE STUDY:

1. To make an analytical study of the evolution of Maulana Azad thought process on education.

2. To make an assessment and a present of Azad contribution to the theory of Indian education.

3. To study the role of Maulana Azad in promoting Muslim girls education and National education system in India.

4. To identify the areas were Azad's view points on education may be found relevant for Modernizing Education System in India.

5. To make suggestions for the improvement of the modernizing Education System in India.

METHODOLOGY OF THE STUDY:

Defining the objectives of the study and articulation of the assumptions of the study was followed by the description of the nature of the study will be Educational, Philosophical, Historical employed. The nature of the study will be Philosophical and Historical methods will be employed. As such, a combination of the Philosophical and Historical methods of research has been employed. It has a library study in the since the data for the study have will be collected from the sources like Books, Journals, etc,. As a theoretical research research, the study will have largely made use of the Educational Philosophical method where in the conceptual positions of various educational ideas of Maulana Azad thoughts which will be analyzed and synthesized. Historical research will be described as the application of scientific method to the description and analysis of past events.

DATA COLLECTION:

The data for the study were collected from Primary and Secondary sources. Visits will be made to some concerned institutions and discussions will be held with a few eminent persons on the problem. Use of the internet will also be made with this. Content analysis will be made to arrive at conclusions.

LIMITATIONS OF THE STUDY:

Once the data was connective intensively and extensively and a large number of Index cards, the process of analyzing the material and systematic analysis of the data were done. Hopefully the researcher may come out with nill inside, New interpretation by through some light and the problem among the limitations of the study. One must point out the fact, the study uses the role of Moulana Abul Kalam Azad's Modernizing education system in India.

The study will attempt to answer such questions as, What are the early influences and revolutionary activities of Maulana Azad? What are the pre-Independence and post-Independence activities? What is the role played by Maulana Azad in Modernizing Education System in India? What are the strategies that Azad have adopted to bring changes in the Education of Muslim girls? How Azad's Educational Philosophy is relevant to Modern world? These crucial questions will be answered and made at appropriate places in the study from this perspectives our academic exercise of analyzing the Role of Azad in Modernizing Education System in India. Can through significant light on our entire society, religion and Government.

Further the study also reviews the contribution of Azad to education system and how his contributions are practice in today. And also the study abeles to answer the following questions, What are the contribution of Azad to the minority community? What are the measures taken by Azad to modernize the system of education? Which are the facilities provided to community comes under minority regarded to their education purpose? How did present government has adopted Azad's ideas in current situation? Does Azad's philosophy mean for today's generation? How did Azad's life inspires to youngsters?

We can also see how Azad is passionate towards the gain of knowledge. What are the problem faced and seen by Azad in his life while his student life? How the family, society and community overall environment affect on the educational life of Azad? What was the motive to become Azad as freedom fighter? What are the works of Azad? What were the works of Azad as first educational minister of India? How Azad opposed the India's partition? And at last the study also includes about the Azad's family.

OVERVIEW OF THE STUDY:

I. Introduction
II. Review of the releated literature
III. Educational ideas of Maulana Azad
IV. Role of Maulana Azad in Modernizing Education System in India
V. Conclusion
VI. Bibilography

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14. Ikram Mauyje-Kausar “Abul Kalam Azad”, 2 nd edition., Kitab Manzil, Lahore, 1948, P 286.

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16. Azad “Nigarishate Azad”, New Taj Office, New Delhi, 1960, P 15.

17. Azad “Subha Umeed”, Abadi Dniya, New Delhi, 1967, P 65.